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The Tudor Facsimile Texts

Lusty Juventus

By R. WEVER

Date of First Known Edition, c. 1540

Reproduced in Facsimile, 1907

Lusty Juventus

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The Tudor Facsimile Texts

Under the Supervision and Editorship of

JOHN S. FARMER

Lusty Juventus

By RICHARD WEVER

AN HITHERTO (1906) UNRECORDED EDITION

Issued for Subscribers by

T. C. & E. C. JACK, 16 HENRIETTA STREET

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Lusty Juventus

By RICHARD WEVER

This edition of "Lusty Juventus" was apparently unknown to Lowndes, Halliwell, Hazlitt, and other bibliographers. It formed part of what is known as "the Irish find of 1906." *The original realised* £140 *when sold at Sotheby's, the purchasers being the Trustees of the British Museum. The press mark in the Catalogue is* C 34, i. 2. *Other impressions were issued by W. Copland* (*B.M.* C 34, e. 39) *and Abraham Vele* (*Bodley*), *all editions varying.*

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¶ An Enterlude called lusty Juuentus,

Lyuely discribing the frailtye of youth: of nature, prone to vice: by grace and good counsayll, trayne-able to vertue.

(.·.)

¶ The names of the players.

¶ Messenger.
¶ Lusty Juuentus.
¶ Good Counsell.
¶ Knowledge.
¶ Sathan the deuill.
¶ Hypocrisy.
¶ Felowship.
¶ Abhominable lyuing.
¶ Gods merciful promises.

¶ Foure may play it easely, taking such partes as they thinke best: so that any one take of those partes that be not in place at once.

(.·.)

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¶ The prologue of the messenger.

For as much as man is naturally prone,
To euil from his youth as scripture doth recite,
It is necessary that he be spedely withdrawen
From concupiscence of syn, his naturall appetite,
In order to bring vp youth, Ecclesiasticus doth write,
An vntamed horse wyll be hard saith he,
And a wanton chylde willfull wyll be.
¶ Gyue hym no liberty in youth, nor his folly excuse,
Bowe downe his neck, and keepe him in good awe,
Least he be stubburne, no labour refuse,
To trayne him to wisedome, and teach him Gods law
For youth is frayle and easy to draw,
By Grace to goodnes, by Nature to yll:
That Nature hath ingrafted, is hard to kyll.
¶ Neuertheles in youth men may be best
Trayned to vertue by godly meau
Vice may be so mortified and so suppresst,
That it shal not breake forth, yet ỳ roote will remaine:
As in this Enterlude by youth, you shall see plaine:
From his lust by good counsel, brought to godly cōuersation
And shortly after to frayle natures inclination
¶ The enemy of mankind, Sathan through Hipocrisy
Fayned or chosen holynes of mans blynd entent
Forsaking Gods word, that leadeth the right way,
Is brought to felowship and vngracious company:
To abhominable lyuing, til he be wholy bent,
And so to desperation, if good counsel were not sent
From God, that in trouble doth no man forsake,
That doth call, and trust in hym for Christes sake.
¶ Finally, youth by Gods special grace,
Doth earnestly repent his abhominable lyuing
By the Doctrine of good counsell, and to his solace

Gods

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Gods mercy [illegible] wrestlinge
Gods merciful promises, as they were lastinge
He beleueth and followeth to his great consolacion,
All these parts ye shall see diuersly plaied in their fashion

Here Iuuentus lusty Iuuentus, or youth
Singing as followeth.

IN a Herbe grene, where I slept where as I lay.
The byrdes sang sweete in the middes of the day
I dreamed fast of mirth and play
In youth is pleasure, in youth is pleasure.
Me thought as I walked stil to and fro
And from her company I could not go,
But when I waked it was not so,
In youth is pleasure, in youth is pleasure.
Therfore my hart is surely pight,
Of her alone to haue a sight,
Which is my ioy and harts delight,
In youth is pleasure, in youth is pleasure. Finis.

Lusty Iuuentus or youth he speaketh.

I am disapoynted by the blessed mas,
I had thought to haue found them making good chere
But now they are gone to some secrete place.
Wel, seing they are gone, I do not greatly passe
Another tyme I wil holde them as much,
Seeing they brake promise, and kept not the tweche.
What shal I do now to pas away the day,
Is there any man here that will go to game,
At whatsoeuer ye wil play,
To make one, I am ready to the same:
Youth ful of pleasure is my proper name
To be alone is not my appetite,
For of al things in the world I loue merry company.
Who knoweth where is Minstrell,

By the mas I wouldd fayne go [illegible] a bit,
My companions are at it I know right well,
They do not all this whyle in a corner sit:
Against another tyme they haue taught me wyt
I beshrew their hartes for seruing me this.
I will go seeke them, whether I hyt or mysse.

Here entreth good counsell.

To whom youth he speaketh.

Well I met father, well I met,
Did you heare any minstrels play,
As you came hetherward vpon your way,
And if you did I pray you wyshe me thether,
For I am going to seeke them, and in faith I know not (whether

Good counsell.

Syr I will aske you a question by your fauour
What would you with the minstrell do.

Iuuentus.

Nothing but haue dance or two,
To pas the tyme away in pleasure.

Good counsell.

If that be the matter, I promise you sure,
I am the more sorrer that it should so be,
For there is no such passing the time appointed in the (scripture
Nor yet therunto it doth not agree.
I wyshe that ye would to vse your libertie,
To walke as you are bound to do,
Accordingto the vocatiõ which god hath called you to.

Iuuentus.

Why syr, are you angry because I haue spoken so
By the mas it is alone for my appety.

Good counsell.

Shew me your name I pray you hartely.
And then I will my minde expres.

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Iuuentus.

My name is called Iuuentus douless
Say what you will I wil geue you the hearing.

Good counsell.

For as much as God hath created you of nothing,
Unto his owne likenes, by spiritnall illumination,
It is not meete that ye should leade your lyuing,
Contrary to his godly determinacion.
Sainct Paul vnto ye Ephesians geueth good exhorta-
Saying, w alke circũspectly, redeming the time, (cion
That is to spend it well, and not to wickedness enclyne.

Iuuentus.

No, no, hardly none of myne,
If I would liue so straight, you might count me a fools
Let them keepe those rules, which are doctours diuine.
And haue bene brought vp all their dayes in schoole.

Good counsell.

Moyses in the law exhorteth his people,
As in the booke of Deutronomy he doth plainly write
That they should lyue obedient and thankefull,
For in effect these wordes he doth recite:
All ye this day stand before the Lords syght
Both princes, ruiers, elders and parentes,
Children wiues, yong and olde therfore obey his com-
Iuuentus. (maundements

I am to youg to vnderstand his documents
Wherfore did all they stand before his presence.

Good counsell.

To enter with God peace and alliaunce,
Promising that they would him honour feare & serue.
All kynde of people were bound in those couenaunts,
That from his law they should neuer swerue.
For God vseth no partialitie.

Iuuentus.

What, am I bound as well as the clergy,
To learne and follow his precepts and lawes.

Good counsell.

Verily, or else God will take from you
His mercy from you, promyses in his couenaunt,
For except you lyue under his obedience and rule,
How can you receue the benefites of his testament,
For he that submitteth hym selfe to be a seruaunt,
And his maisters commaudement will not fulfill nor regard,
Iudging as he hath done, is worthy his reward.

Iuuentus.

It is as true a saying as euer I heard,
Therfore your name I pray now tell,
For by my truth your communication I like wondrous well.

Good counsell.

My name is called good counsell.

Iuuentus.

Good counsel.
Now in my fayth I cry you mercy,
I am sorry that I haue you thus offended,
But I pray you beare with me patiently,
And my misse behauiour shalbe amended,
I know my tyme I haue rudely spended,
Folowing my owne lust, being led by ignorauncе,
But now I hope of better knowledge through your acquaintance.

Good counsell.

I pray god guide you with his gracyous assistans,
Unto ye knowledg of his truth, your ignorance to vndo
That you may be one of these numbred christians
Which folowyth the lambe whether he doth go,
The lambe Iesus Christ, my meaning is so,
By sure faith & confidence, in his bitter death & passion.

The

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The onely price of our health and saluacion.

Iuuentus.

Syr, I thanke you for your harty oracion,
And now I praye you shewe me your aduisement.
How I may lyue in this my vocation,
According to Gods will and commaundement.

Good counsell.

First of all it is most expedient.
That you exercyse your selfe in continual prayer,
That it might please the Lord omnipotent,
To send vnto you his holy spirit and comforter:
Which wil leade you euery day and houre,
Vnto the knowledge of his worde and verity,
Wherein you may learne to lyue most christianly.

Iuuentus he kneeleth

O Lord graunt me of thy infinite mercy,
The true knowledge of thy law and will,
And illumine my hart with thy spirit continually,
That I may be apte thy holy precepte to fulfyll
Strengthen me, that I may perseuer stil,
Thy commaundementes to obaye.
And then shall I neuer slip nor fal away. He riseth
Ful true be these wordes, which Christ himself did say
He that seeketh shall surely fynd.

Good counsell. Knowledge entreth

Beholde youth now, of whom reioyce we may,
For I see knowledge of God, and verity stand here behind,
He is come now to satisfy your mynde,
In those thynges which you will desyre,
Therefore together let vs approch him nere,

Iuuentus.

A good counsel, now it doth appeare
That God neuer reiecteth the humbles petition.

Knowledge.

¶ Knowledge.

Now the Lord bielle you al with his heauenly bene-
And with his fyery loue your harts inflame (diction
That of his mercifull promises you may haue ꝑ fruitio
The subtilty, of the deuyl vtterly to defame:
Now good christian audience, I will expres my name
The true knowledg of gods verity, my me doth highe
Whom God hath appointed, to geue ꝑ blind their sight

¶ Good counsell.

All praise be geuen to the Lord of might,
which hath appointed you hether at this present hour
For I trust you will so instruct youth a right.
That he shall liue acording to Gods pleasure.

¶ Iuuentus.

And I thanke Iesus Christ my sauiour,
That he is come to my company.

¶ Knowledge.

I thanke you my frendes most hartely
For your gentyll salutacion.

¶ Iuuentus.

Syr, I will be so bold by your deliberation.
To open my minde vnto you now,
Trusting that by your good exhortacion.
I shall learne those thinges, which I neuer knew:
This one thing chiefly I would learne of you,
How I may my life in this my vocacion leade.
Acording as God hath ordeyned and decreede,

¶ Knowledge.

The prophet Dauid saith: that the man is blessed,
Which doth exercise himselfe in the law of the Lord,
And doth not folow the way of the wicked,
As the first psalme doth plainly accord:
The same forth xxiij. psalme thereunto doth accord.

Blessed

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Blessed is the man whom thou teachest, O Lord saith
To learne thy law precepts, word or verye (he
And Christ in the Gospel saith manifestly,
Blessed is he which heareth ꝑ word of god & kepeth it,
That is to beleue his word, and live accordingly
Declaring the faith by the fruites of the spirit
Whose fruits are these, as S. Paul to ꝑ Gala. doth write
Loue, ioy, peace, longsuffring, and faithfulnes
Mekenes, goodnes, temperance and gentilnes.

¶ Good counsell.

By these wordes which unto you he doth expresse,
He teacheth that you ought to haue a stedfast fayth,
Without it it is impossible doutles,
To please God, as saint Paul sayth:
Where fayth is not, godly liuing decaieth,
For whatsoeuer is not of faith, saith S. Paul, is synne,
But where a perfite faith is, there is good working

¶ Iuuentus.

It seemeth to me that this your meaning,
That whē I obserue gods cōmaūdements & ꝑ works
They shall preuaile unto me nothing, (of charyty
Sceept I beleue to be saued ther by.

¶ Knowledge.

No, no, you are deceyued very blyndly,
For fayth in Christes merites doth onely instyfy,
And make vs righteous in gods sight.

¶ Iuuentus.

Why should I then in Good workes delight,
Seing I shall not be saued by them.

¶ Good counsell.

Because they are required of al christian men,
As the necessary fruites of true repentaunce.

¶ Knowledge.

But the reward of the heauenly inheritaunce.
Is geuen vs through faith for Christes deseruinges
as S. Paule declareth in ꝑ .iiii. chapter to the Romaines
Therfore we ought not to worke, as hirelinges:
Seing Christ hath purged vs once from al our wicked
Let vs no more wallow therin, (liuing.
But perseuer like good braūches, bearing frut to hym.

Iuuentus.

Now I know where about you haue bene,
My elders neuer taught me so before.

Good counsell.

Though your elders were blind dout not you therfore
For sainct Peter saith, vaine is the conuersations,
Which ye receiue by your elders traditions.

Iuuentus.

I wyll gladly receiue your godly admonitions,
But yet I pray you shew me the cause,
That they being men of great discretions.
Did not instruct me in gods lawes,
According to his will and ordinaunce.

Knowledge.

Because they thē selfes were wrapped in ignorauncе
Being deceiued by false preachers.

Iuuentus.

O Lord deliuer me from wicked teachers,
That I be not deceyued with theyr false doctrine.

Good counsell.

To Gods word you must onely encline,
Al other doctrine cleane set a parte.

Iuuentus.

Surely that I will from the bottom of my hart.
And I thāke ꝑ liuing God which hath geuē me ꝑ know-
To know his doctrine frō the false & peruarte (ledge

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I being yet young and full tender of age:
And that he hath made me partaker of the heauenly in
Of his one mercy and not of my deseruing (heritage
For hell I haue deserued by my synfull working.
I know right well my elders and parentes
Haue of a long tyme deceiued be,
With blynd hipocrisy and superstitious ententes,
Trustyng in their own workes, which is nothing but
Their steppes shall not be followed for me, (vanity
Therfore I pray you shew me a briefe conclusyon,
How I ought to lyue in christian religion.

Knowledge.

The first beginning of wisdō, as saith the wise Salo-
Is to feare God with al thy hart and power (mon
And then ý must beleue al his promise wout any excep
And ý he wil performe thē both constant & sure (tion
And then because he is thy only sauiour
Thou must loue him with all thy soule and mind
And thy neighbour as thy self, because he hath so al-
Iuuentus. (synde.
To loue my neighbour as my self, I cānot be so blind
I pray you tell me, what meane you.

Knowledge.

My meaning is as Christ saith in the.vj.chap. Math
To do to him as you would be done to.

Iuuentus.

I pray God gene me grace so for to do
That vnto his will I may be obedient.

Good counsell.

Here you shall receaue Christes testament
To comfort your consciences when nede shall require,
To learne the contentes thereof, see that you be diligent
The which all christian men ought to desire.

For it is the well, as fountayne most clere
Out of the which doth spring sweete consolacion
To all those that thirst after eternal saluacion.

¶ Knowledge.

Therin shal you finde most poisom preseruation
Both in troubles, persecutions, sickenes and aduersity
And sure defence in the time of temptacion
Against whom the deuil cannot preuaile w all his arm:
And if you perseuer therin vnfaynedly
It will set your hart at such quietnes and rest
Which cãnot neuer be troubled with stormes nor tempest

¶ Good counsell.

With this thing you must neither slacker nor iest
But sedfastly beleue it euery day and houre
And let your conuersation openly protest
That of your hart it is the most precious treasure
And then your godly exemple shall other men procure
To learne and deserye the same also
I pray God streagthen you so for to do

¶ Iuuentus.

Now for this godly knoledge which you haue brought
I desech the liuing God reward you againe (me to
From your company I will neuer depart nor go
So long as in this lyfe I do remayne:
For in this booke I see manifest and plaine
That he that folowethhis owne lustes & imaginacion
Kepeth the ready path to euerlasting damnacion.
And he that leadeth on godly conuersacion
Shall be brought to such quietnes, ioy and peace,
Which in compassion passeth all worldly glorifiacion
Whith cannot endure, but shortly cease
Both the time and houre I may now dies,
That I met with yoll such Good counsell.

To

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To bring me to the knowledge of his heauenly Gospel

Knowledge.

This your profession I like very well,
So that you entend to liue according
I pray God your liuing do not rebell
But euer agree vnto your saying
That when ye shal make acounte or rekening
Of this talent, which you haue receiued
you may be one of those, with whom the Lord shalbe (pleased

Good counsell.

For this conuersacio of youth, ye words mustbe praised
Let vs now depart for a season Exit

Knowledge.

To geue God the glory it is conuenient and reason,
If you will depart, I will not tary. Exit

Inuentus.

And I wil neuer forsake your company
While I liue in this world.

Heare entreth the Deuill.

Oh oh all to late
I trow this geare will come to nought
For I perceiue my power doth abate
For al the policy that euer I haue wrought.
Many and sundry wayes haue I sought,
To haue the word of God deluded vtterly,
Oh for sorow yet it will not be.
I haue done the best that I can,
And my mynisters also in euery place,
To roote it cleane from the hart of man,
And yet for all that it florisheth apace:
I am sore in drede to shew my face,
My auctority and my deedes are so greatly dispised,
My Inuentions, and all that euer I haue deuised

Oh, oh, full well I know the cause,
that my estimacion doth thus decay,
the olde people they would beleue still in my lawes
But the ponger sort leade them a contrary way
they wyl not beleue they plainly say,
In olde traditions and made by men,
But they will liue as the scripture teacheth them.
Out I cry vpon them, thay do me open wrong,
to bring up their children thus in knowledge,
for if they wil not folow my wayes whē they are yong
It is hard turning them when they come to age:
I must nedes find some meanes this matter to swage,
I meane to turne their harts from the scripture quite.
Wel I wil go take to infect this youth
Through the enticement of my sonne hypocrysie,
And worke some proper feate to stop his mouth,
That he may leade his life carnally:
I had neuer more nede my matters to apply,
Oh my child hipocrisy, where art thou
I charge thee of my blessing, appeare before me now,
Oh oh quod he, keepe againe the sow.

Here entreth Hypocrisy.

I come as fast as I can, I warrant you,
Where is he that hath the sowe to sell,
I wil geue hym money if I like her well,
whether it be sowe or hogge, I do not greatly care
For by my accupacion I am a butchar.

Deuyll.

Oh my chylde howdoest thou fare,

Hipocrisy.

Saincty amen, who haue we there,
By the mas I wyll lye aside of thy ware,

Then

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Thou art a chapman for the deuyll,

Deuyll.

What my sonne, canst thou not tell,
Who is here, and what I am.
I am thyne owne father Sathan.

Hipocrisy,

Be you so syr, I cry you mercy than:
You may say I am homely and lacke learning,
To liken my fathers voyce to a sowes groning.
But I pray you shew me the cause, and why
That you called me hether so hastely.

Deuyll.

A Hipocrisy, I am vndone vtterly.

Hipocrisy.

Utterly vndone, nay stop ther hardly,
For I my selfe do know the contrary,
By dayly experience:
Do not I yet raygne abroade?
And as long as I am in the world,
You haue some treasure and substance.
I suppose I haue bene the flower,
In setting forth thy lawes and power,
Without any delay:
By the masse if I had not byn,
Thou hadst not ben worth a Flaunders pyn,
At this present day.
The tyme were to long now to declare,
How many and great the number are,
Which haue deceyued bee:
And brought cleane from Gods lawe,
Unto thy yoke and awe,
Through the enticement of mee.

I haue

I haue bene busied since the World began,
To graffe thy lawes in the hart of man,
Where they ought to be refused:
And I haue so mingled Gods cõmaundements
With vaine zeales, and vynde intentes,
That they be greatly abused.
I set vp great Idolatry,
With all kynde of filthy Sodomitry,
To geue mankynde a fall:
And I brought vp such superstition,
Under the name of holynes and religion,
That deceyued almost all.
As holy Cardinals, holy Popes,
Holy vestimentes, holy copes,
Holy Armites and Friers:
Holy Priestes, holy Bishops,
Holy Moonkes, holy Abbots,
Yea, and all obstinate lyers.
Holy Pardons, holy beades,
Holy Saintes, holy Images,
With holy, holy blood:
Holy stockes, holy stones,
Holy cloutes, holy bones,
Yea, and holy holy wood.
Holy skynnes, holy Bulles,
Holy Rochets and Coules,
Holy crouches and staues,
Holy hoodes, holy cappes,
Holy Miters, holy hattes,
And holy holy knaues.
Holy dayes, holy fastinges,
Holy touchings, holy tastinges,
Holy lyons and sighes:

Holy

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Holy wax, holy leade.
Holy water holy breade,
To dryue away spirites.
Holy fyre, holy palme.
Holy oyle, Holy creame
And holy ashes also:
Holy brouches, holy ringes:
Holy kneling, holy sensynges:
And a hundred trim trams mo.
Holy crosses, holy belles:
Holy reliques, holy iewels:
Of mine own inuencion:
Holy candels, holy tapers:
Holy parchementes, holy papers:
Had not you a holy sonne.

Deuyll.

All these thinges, which thou hast done
My honour and lawes hath maintained,
But now, Oh alas, one thing is begone
By the which my kingdome is greatly decaied.
I shall lease al, I am sore afrayd,
Except thy helpe. I know right playne,
I shall neuer be able to recouer it agayne.
Gods word is so greatly sprong vp in youthe
That he litle regardeth my lawes or me,
He telleth his parentes that it is very truth,
And that they of long time haue deceiued be,
He saith according to Christes verity.
All his doinges he wyll order and frame,
Mortifying the flesh with the lusts of the same.

Hipocryly.

A syra, there beginneth the game,

What is Jmentus become so fame,
To be a new gospeler?

Deuyll.

As fast as I do make, he doth marre,
He hath folowed so longe the steps of good counsell,
that knowledge and he together doth dwell.
For who is so busy in euery place as youth
To reade and declare the manifest truth?
But ho Hipocrysy if thou could stop his mouth
Thou shoulddest wyn my hart for euer.

Hipocrysy.

What would you haue me to do in the matter?
Shew me therein your aduisement.

Deuyll.

I would haue thee go incontinent,
And worke some craft, feate or policy,
To set knowledge and him at contrauersy,
And his company thy selfe gladly vse,
That Gods word he may cleane abuse.

Hopocrysy.

At your request I wil not refuse
to do that thing which in me doth lye,
Dout ye not, but I wyll excuse,
those thinges which ye doth plainly deny
And I will handell my matters so craftely
That ere he commeth to mans state,
Gods worde and his liuing shalbe cleane at debate.

Deuyll.

Thou shalt haue my blessing both early and late,
And because thou shalt all my counsell keepe
thou shalt call thy name frendship.

Hipocrysy.

By the mas it is a name full mete.

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For my proper and amyable person,

Deuill.

Oh, fare well fare well my sonne,
Spede thy business, for I must be gone.

Hipocrysy.

I warrant you, let me alone,
I will be with Iuuentus anone
And that ere he be ware.
And I wys if he walke aright,
I will vse such a sleyght,
That shall trap him in a snare.
How shall I bring this geme to pass?
I can tel now by the mass,
Without any more aduisement
I wil infect him with wicked company,
whose conuersation shalbe so sleyly,
yea, able to ouer come an inuentor.
This wicked felowship,
Shall him company kepe,
For a whyle:
And then I will bryngeinn,
Abhominable liuing.
Him to beguyle.
With wordes fayre I will him tyse,
Telling him of a gyle nyse,
Which shall him sometyme more:
Abhominable liuing though shalbe
Yet he shall hardly wyll see,
But he is sore to bone.
Sohe shall him procure:
To haue in pleasure,
After his owne phantasy
And in mutiuous fashion,

I wyll call her name
Vnknowen honestie.
Thus wyll I sommey,
My matter I say,
Sownewhat handsomely,
That through wicked felowship,
And false pretend friendship,
Youth shall lyue carnally.
Trudge Hypocrisy trudge,
Thou art a good drudge,
To serue the Deuyll:
If thou shouldest lye and lurke,
And not intend thy worke,
Thy Maister should be euyll.
¶ Youth entreth. ¶ Hypocrisie.
What Maister Youth,
Well I met by my trouth,
And whether away?
You are the last man
Whych I called on,
I sweare by thys day.
Me thought by your face,
Ere ye came in place
It should be you:
Therefore I dyd byde
For your comming, this is true.
¶ Iuuentus.
For your gentienes syr, most hartely I thanke you.
But yet ye must hold me some what excused.
For to my symple knowledge I neuer sawe me
That you and I together were euer acquainted.
But neuertheleslle if you do it remembre,
Old acquaintaunce wyll soone be remembred.

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Hipocrisy.

Ah now I see wel youth is fethered
And hys crumes he hath well gathered,
Since I spake with him last:
A poore mans tale cannot now be heard
As in tymes past.
I cry you mercy, I was some what halde,
Thinking that your mastership would
Not haue byne so straunge:
But now I percene that promocion
Causeth both man, manners and fashion,
Greatly for to chaunge.

Iuuentus.

You are to blame thus me to calenge,
For I thinke I am not he which you take me for.

Hypocrysy.

Yes, I haue knowen you euer since you were bore
Your age is yet vnder a score.
Which I can wel remember:
I wis, I wis you and I,
Many a time haue bene full mery,
When ye were yong and tender.

Iuuentus.

Then I pray ye let vs reason no lenger,
But first shew me your nominacion.

Hypocrysy.

Of my name to make declaracion
Without any dissimulacion,
I am called frendship:
Although I be symple and rude of facion
Yet by linage and generacyon.
I am nye kin to your mastership,

Iuuentus.

What

What frendship.

Hipocrysy.

I am glad to see that you be mery,
By my trouth I had almost you forgot,
By longe absence brought out of memory,
By the masse I loue you so hartely,
That there is none so welcome to my company
I pray you tell me, whether are you going.

Iuuentus.

My entention is to heare a preaching.

Hypocrisy.

A preaching quod he, ha good litle one
By Christ she will make you cry out of the wynning
If you folow her instruction so early in the morning,

Iuuentus.

Full greatly I do abhore this your wicked saying,
For no doubt they encreate much sinne and vice,
Therfore I pray you shewe me your meanyng,
For I delight not in such foolish fantesies.

Hipocrysy.

Surely, then you are the more vnwyse,
You may haue a spyrt amongest them now and then
Why should not you as wel as other men.

Iuuentus.

As for al those fylthy doinges, I vtterly detest them,
I wyll heare no more of your wicked communication.

Hipocrisy.

If I may be so bolde by your deliberacion
What wil you do at a preaching.

Iuuentus.

Learne some wholsome and godly teaching,
Of the true minister of Christes gospel.

Hipocrisy.

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Tush, what he wyll say I know right well;
He wyll say that God is a good man,
He can make him no better, and say the best he can.

Juuentus.

I know that, but what then?
The more that Gods word is preached and taught
The greater the occasion is to all christen men, (ght
To forsake their sinful liuings, both wicked vile & nau-
And to repett their former euils, which they haue wrou
Trusting by Christes death to be redemed (ght
And he that this doth, shal neuer be disceyued.

Hipocrisy.

Well sayd maister doctor, well sayd,
By the masse we must haue you into the pulpit,
I pray you be remembered, and couer your head
For in deede you haue neede to keepe in your wit,
A Sirra, who would haue thought it
That youth had bene such a well learned man?
Let me see your portus gentle syr John:

Juuentus.

No it is not a booke for such as you to looke on
you ought not to iest with Gods testament.

Hipocrysy.

What man, I pray you be content,
For I do nothing eis but say my phantasy
But yet if you would do after my aduisement
In that matter you should not be so busy
was not your father as well learned as ye
And if he had sayd then as you haue now done,
I wis, he had bene like to make a burne.

Juuentus.

It were much better for me then to returne
From my faith in Christ, and the profession of his word

Whether

Hipocrisy.

whether is better, a patter or a corde,
I cannot tell. I sweare by Gods mother.
But I thynke you wil haue the one or the other
Wil you loose al your friendes good will
To continue in that opinion still?
Was there not as wel learned men before as now,
Yea, and beter to I may say to you
And they taught the ponger sort of the people
By the elders to take an example
And if I did not loue you as nature doth me binde
you should not know so much of my minde.

Iuuentus.

Whether were I better to be ignorant and blynde
And to be dampned in hell for infidelity:
Or to learne godly knowledge, wherin I shal finde
The right path way to eternall felicity.

Hipocrisy.

Can you deny, but it is your duty
Unto your elders to be obedient.

Iuuentus.

I graunt I am bound to obay my parentes
In all things honest and lawful.

Hypocrisy.

Lawfull, quod ha, a foole foole
Wilt thou set men to school
When they be old
I may say to you secretly
The world was neuer merry
Since children were so bolde:
Now euery boy wil be a teacher
The father a foole, and the childe a preacher
This is a gyddy geese.

The

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Hypocrisy.

whether is better, a pater or a corde,
I cannot tell, I sweare by Gods mother
But I thynke you wil haue the one or the other
Wil you loose al your friendes good will
To continue in your opinion still
Was there not as wel learned men before as now,
Yea, and beter to I may say to you
And they taught the yonger sort of the people
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And if I did not loue you as nature doth me binde
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Unto your elders to be obedient.

Iuuentus.

I graunt I am bound to obay my parentes
In all things honest and lawful.

Hypocrisy.

Lawfull, quod ha, a foole foole
Wilt thou set man to school
when they be wise
I may say to you sooth
The world was neuer merry
Since children were so bolde:
Now euery boy wil be a teacher
The father a fodle, and the childe a preacher
This is a merry geare.

The

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The fools presumptions of youth,
wyll turne shortly to great ruthe,
I feare. I feare. I feare.

Iuuentus.

The sermon will be done ere I can come there,
I care not greatly whether I go or no,
And yet for my promis, by God I sweare,
Ther is no remedy but I must needes go:
Of my companyons there wyll be mo
And I promised them by gods grace
To meete them there as the sermon was,

Hypocrysy.

For once breaking promise do not you passe,
Make some excuse the matter to cease
What have they to do.
And you and I were I wote where,
we would be as mery as there
yea, and merryer to,

Iuuentus.

I would gladly in your company go
But if my companions should chaunce to see,
They would report full euyll by me:
And peraduenture if I would it vse,
My compa ny they would cleane refuse.

Hypocrysy.

What, are those felowes so curious
That your seife you cannot excuse.
I wyll teache you the matter to conuey
Do what your owne lusse, and say as they say.
And yf you be reproued with your owne assynyty
Byd them plucke the beame out of there owne eye
The olde poppysh priestes mocke and despyse
And the ignorauunt people that beleue theyr lyes

Call them papistes, hypocrites, & ridyes of the plough
Fare out the matter, and then good inough.
Let your boke at your girdle be tyed,
Or eis in your bosome that he may be spyed,
And then it wyll be said both with youth and age
Yonder felow hath an excellent knowledge
Tushe tushe,
I could so beare the bushe,
That all should be fushe,
That euer I did.

Iuuenius.

Now by my trouth you are angerly disposed
Let vs go thether as you thinke best,

Hypocrisy.

How say you, shall we go to breakfast
will you go to the pye feaste,
Or by the masse if thou wilt be my geste
It shall cost thee nothing,
I haue a furny carde in a place,
that will beare a tyrne besides the ace,
Sohe purnyes now a pace,
For my comming,
And if thou wilt ybbere as well as I,
we shall haue mery company
And I warraunt thee if we haue not a pye.
We shall haue a pudding.

Iuuenius.

By the masse that neate I love dame all thyng
You may draw me about the towne with a pudding.

Hypocrisy.

Then you shall see comming
A poore shyft for a living
Amongest poore men dwelling.

The

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The kynde hart of hym
hath salsed my purse,
Many a time ere this.

Felowship.

I meruayle greatly where frenship is
He promised to mete me here sate this tyme
I beshrew his hart that this promis doth miss
And then be ye sure it shall not be mine.

Hipocrisy.

Yes felowship that it shalbe thine
For I haue tarryed here this houre or twaine,
and this honest gentleman in my cōpany hath
(ben

Felowship.

To abide your comming this thing is playne,
By the mas if you chide, I wil be gone againe,
For in faith frenship, I may say to thee,
I loue not to be there, where thou be.

Hipocrisy.

No God it knoweth you are as ful of honesty,
As a mary bone is ful of hony.
But sirra I pray you bid this gēteman welcome
For he his desirous in your company to come,
I tell you he is a man of the right making.
And one that hath excellent learning
At his gyrdle he hath such a booke,
That the popish priests dare not on him looke
This is a felow for the names.

Felowship.

I loue him the better by gods precious bones
You are hartely welcome as I may say
I shall desyre you of better acquaintaunce
That of your company he hold. I may
you may be sure of in me ye.

To do you pleasure, you should [illegible],
For by the masse I loue you, both with hart and minde.

Iuuentus.

To say the same to you, your gentlenes doth me binde
And I thanke you hertily for your kindnes,

Hypocrisy.

Will you see this gentelmans kynenes
your genteines and your kyndnes
I thanke hym, and I thanke you,
And I thinke, yf the truth were sought,
The one bad, and the other naught,
Neuer a good I make God a vowe,
But yet fellowship tel me anything
Did you not see litle belle this morning,
We should haue our brekefast, yesser night she sayd
But she hath forgotten it now; I am a traide.

Felowship.

Her promise shalbe performed and payd,
For I spake with her hance the tyme I tois
And then she told me how the matter goeth:
We must be with her betwene eyght and nine,
And then herewaitinge maisters will vse the preachinge.

Iuuentus.

I purposed my selfe there to haue bene,
But this man prouoked me to the contrary
And told me that we should haue merry company

Felowship.

Mery quod he, we can well chose hubbe mery,
For ther is further gyeste where as we go,
Which wil make vs be mery, whether we wil or no

Hypocrisy.

The ground is the better on the which he doth go
For he wil make better ther[illegible] litle [illegible]

Then

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Then many one can with a great banket of meate,

Iuuentus.

To be in her compauy my hart is set,
Therefore I pray you let vs begon

Felowship.

She wyll come her selfe anone
For I told her before where we would stand,
And then she sayd she would becke vs with her hande

Iuuentus.

Nowe by the masse I perceiue that she is a gallaund
What wyll she take payne to come for vs hether.

Hipocrysy.

Yea I warant you, therefore you must be familier w̄ her
When she commeth in place,
You must her embrace,
Some what hansomly,
Leaste she thinketh daunger,
Because you are a straunger,
To come in your company.

Iuuentus.

Yea, by Gods foote that I wyll be busy
And I may say to you I can play the knaue secretly

Abhominable liuing.

Hem, come away quickly,
The backe dore is opened I dare not tarry,
Come felowship come on a waye.

Hipocrysy.

What vnknowne honesty a word
You shall not go yet by God I sweare.
Here is none but your frendes, you not to fraye.
Although this straunge gentelman be here,

Iuuentus.

I trust in me she wyll thinke no daunger,
For I loue well the company of fayre women.

Who

Abhominable liuing.

Who you, nay ye are such a holy man,
That to touche you ye dare not be bold,
I thinke you would not kysse a young woman,
If one woulde geue you twenty pound in gold.

Iuuentus.

Yes by the mas that I would,
I could fynde in my hart to kysse you in your smocke.

Abhominable liuing.

My backe is broade inough to bare away that mock
For one hath tolde me many a time, (pany as myne:
That you haue said you wold vse no such wãtons com-

Iuuentus.

By dogs precious wounds ꝑ was som horson villain
I will neuer eate meate that shall do me good,
Till I haue cut his flesh by gogs precious blood.
Tell me I pray you who it was,
And I wyl trim the knaue by the blessed mas.

Abhominable.

Tushe, as for that do not you passe
that which I tolde you was but for loue.

Hypocrysy.

She dyd nothing els but prone
Whether a litle thyng would you moue,
To be angry and frette,
What and if one had sayd so,
Let such trifling matters go,
And be good to quens flesh for all that.

Iuuentus kisseth abhominable liuing.

To kysse her since she came I had cleane forgot
You are welcome into my company.

Abhominable

Syr I thanke you most hartely,
By your kindnes it doth appeare

What

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Hipocrisy.

What a hurly burly is here,
Smicke smacke and all this geare,
You would to ticke tacke I feare,
If you had tyme.
Well wanton well,
I wysse I can tell,
That such smocke smell,
Wyll set your nose out of tune.

Abominable liuing.

What man you neede not to fume,
Seing he is come into my company now,
He is as well welcome as the best of you.
And if it lye in me to do him pleasure,
He shall haue it you may be sure.

Felowshyp.

Then old acquaintãce is cleane out of fauour
Lo friendship this gere goeth with a sleight
He hath driuen vs twaine out of conceite.

Hipocrisy.

Out of conceyte quoth ha, no, no,
I dare well say that he thinketh not so.
How say you vnknowen honestye,
Do not you loue fellowship and me.

Abominable lyuing.

Yes by the Masse I loue you all thyee.
But yet in dede if I should say the trouth,
Amongest all other welcome Maister youth.

Iuuentus.

Ful greatly I do delight to hyre your pleasant mouth
I am not able your kyndnes to recompence,
I long to talke w̃ you secretly, therfore let vs go hence
I agree to that, for I would not for twenty pence,

That

That it were knowen where I haue bene.

Hipocrysy.

What and if were knowen it were no daily synne
As for my part I do not greatly care,
So that they synde not your proper buttockes bare.

Abhominable liuing.

Now a mischiefe vpon you how bandy ye are,
I wylle frenship it mought haue bene spoken at twise
What thinke you for your saying ꝑ people wil surmise

Iuuentus.

Who dare be so bolde as to despise.
And if I may heare a knaue speake one worde,
I wyll runne thorow hys cheekes with my sworde.

Felowship.

This is an earnest felow of gods word
Se I pray you, how he is disposed to fight.

Iuuentus.

Why, should I not and if my cause be right
What, and if a knaue do me beggle.
Shall I stand crouching like an owle,
No no, then you might count me a very cowe,
I know what belongeth to gods law as well as you.

Abhominable lyuing.

Your wit therein greatly I do alowe,
For and if I were a man as you are,
I would not sticke to geue a blowe,
To teache other knaues to beware,
I beshrewe you twise and if you do spare,
But lay loade on the flesshe, whatsoeuer befall
You haue strength inough to do it with all.

Felowship.

Let vs depart, and if that we shall,
Come on maisters, we twaine wil go before.

Iuuentus.

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Iuuentus.

Nay, nay, my friend, stop there
It is not you that shall haue her away,
She shall go with me, if she go to day.

Hipocrysy.

She wyll go with none of you I dare well say,
She wil go with me before you both.

Abhominable.

To forsake any of your company I wolde be very loth
Therefore I will folow you all three.

Hipocrysy.

Now I beshrew his hart, that to that will not agree.
But yet because the time shall not seeme very longe,
Or euer we depart, let vs haue a mery song.

They sing as foloweth.

Why should not youth fulfyll his owne minde
As the course of nature doth him binde,
Is not euery thing ordained to do his kinde?
Report me to you, report me to you.
Do not the floures spring fresh and gay,
Pleasant and swete in the monyth of May?
And when their time commeth they vade away,
Report me to you, report me to you.
Be not the trees in wynter bare?
Like vnto their kind, such they are,
And when they spring their fruites declare
Reporte me to you, report me to you.
What should youth do with the fruits of age,
But liue in pleasure in this passage,
For when age commeth his lustes will swage
Reporte me to you, report me to you.

They go fourth.

Why should not youth fulfyll his owne minde

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Iuuentus.

Nay, nay, my friend, stop there
It is not you that shall haue her away,
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But liue in pleasure in this passage,
For when age commeth his lustes will swage.
Report me to you, report me to you.

They go fourth.

Why should not youth fulfyll his owne minde

As the course of nature doth lyke bynde. &c.

Here entreth Good counsell.

O merycfull Lord, who can tenfe tabernacle,
Or keepe his hart from continuall wandering,
To see how youth is fallen from thy word & testament
And whose enclines to abominable lyuinge
He lyueth nothing according to his profession,
But alas his lyfe is to thy worde abusion,
Except thy great mercy, to hys vtter confusion.
O where is the godly consideration
Which should be among the professors of thy word
O where may a man finde now one faythfull & trusty
That is not infected with dissention or discord
Or amongest whom are all vices abhorrd vtterly
O wher is the brotherly loue betwene man and man
We may lament the tyme our vice began.
O wher is the pence gentlenes, longsuffering & temperance
Which are the frutes of Gods holy spirit.
With whom is the flesh brought vnder obedience
Or who readeth the scripture to the intent to folow it
Who vseth not now rebukes and disrecke
Who geueth to the poore that which is desyred
I thinke in this world there be now but a fewe.
O wher is the godly example ye parents should geue
Unto their young family by godly & vertuous lyuing
Alas how wickedly do they them selues lyue
Without any fear of God, or his righteous threatning
They haue no respect vnto the dreadful reckoning
Which shalbe required of vs when the Lord shal come
As a rygbtfull Judge at the day of dome.
O what a ioyfull sight was it for to see,
When youth began Gods word to embrace
Then he promised godly knowledge and mercy

That

Prove. Quixot's friends miss fortune

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That frō our instructions he would never turne his face
But now he walketh, alas, in the vngodlyes chase,
Heaping sinne vpon sinne, vice vpon vice,
He that liueth most vngodly, is counted most wyse.

Here entreth Iuuentus.

Who is here playing at the dyce?
I heard one speake of synnes and vyce,
His wordes did me entice,
Hither to come:

Good counsell.

A youth youth, whether doest thou runne?
Greatly I do bewayle thy miserable estate.
The terrible plagues, which in Gods lawe are written
Hang ouer thy head both early and late:
O fleshly capernite, stubborne and obstinate,
Thou haddest leuer forsake Christ thy sauour & king,
Then thy fleshly filthyly lusts, & abhominable liuing.

Iuuentus.

What olde horson, art thou a chiding,
I will play a spyrt, why should I not,
I set not a mote by thy checking,
What hast thou to do, and if I loose my cote,
I wyll trill the bones while I haue one grote,
And when there is no more inke in the pen,
I wyll make a shift as well as other men.

Good counsell.

Then I perceiue you haue forgotten cleane,
The promise that you made vnto knowledge and me,
You sayd such fleshly fruites should not be seene,
But to Gods worde your lyfe should agree
Full true be the wordes of the prophet Osey
No verety nor knowledge of God is now in the lande
But abhominable vices hath gotten the vpper hand.

Iuuenalis.

[illegible] I do well understande.
You go about my liuing to bereaue,
But you will not see the beames in your owne eyes.

Good counsell.

The deuell hath you deceiued which is the father of lies
And trape you with his snares of wicked hypocrisie.
Therefore all that euer you be beside,
Is to maintaine your fleshly liberty.

Iuuenalis.

I merueyle [illegible] so thus reproue me,
Wherin do I [illegible] his worde.

Good counsell.

Your whole [illegible] I may well [illegible]
As in my [illegible] I [illegible]
[illegible] I [illegible]

Iuuenalis.

By the masse if thou [illegible] I will not be behind,
To touche youre [illegible] again.

Good counsell.

For this thing most [illegible] I do complaine:
Haue ye not [illegible] of Christes gospell
And yet [illegible] hath raiseth
In any wicked [illegible] Turke or infidell:
Who can deuise that [illegible] or euyl,
That you practyse vse from day to day,
Yea and count it nothing but a [illegible] a play?
Alas, what [illegible] in your flesh:
How [illegible] vse you to accomplish your [illegible]
What pleasure and delight haue you in [illegible]
How diligent are you your [illegible] to fulfyll
[illegible] that you ought your [illegible] to kyll
But [illegible] teachyng [illegible] restrayne.

Therefore

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Therefore in payne you bound to Christian should,
Reade the.b.to the Galathians, and ther ye shall see
That the flesh rebelleth against the spirit,
And that your own flesh is your mortal enemye,
If in your fonles health you do it delight:
The tyme were to long mete to write,
What wicked dome, vnkeanes, and filthy abomination
Is dispersed with youth in every congregation.
To speake of pride, envy, and abominable vices,
They are the common practises of youth,
To advance your flesh, pouerte and any your clothes,
And yet you need great Gospiler in the mouth:
What shall I say for thus blaspheming the truth:
I will shew you what Saint Paule hath hereof,
In his Epistle to the Hebrews, and the.x. chapter.
For him that hath be, which doth willingly sin vpon set,
After he hath received the knowledge of the verity,
Remaineth no more sacrifice, but a fearfull looking for
a terrible fire, that shal consume the aduersary. (wrath
And Christ sayth that this blasphemy,
Shall neuer be pardoned nor forgeuen
In this worldes nor in the maydes to come.

Iuuentus.

Alas, alas, what have I wrought and done:
Here in this place I will fall before desperate,
To all my sinnes mercy more I haue it is too late.

Here Iuuentus doth downe.

Alas, alas, that euer I was begot:
I would to God I had neuer been borne,
All faythfull men that behold this wretched state,
May bery in this imaginane to storme.
They may say my sorne I have dwell sorrow and wayne,
Thus in my sickness I maybe right when damnation,

In thy sorrowfull paines is my part and portion.

¶ Good counsell.

Why youth art thou fallen into desper ation?
What man pluck vp thy hart and sie,
Although they see nothing yet in hope thy consolation
Yet it may please God againe to open thy eyes.
Ah wretched creature, what doest thou surmise?
Thinkest thy not that Gods mercy doth exceede thy sin?
Remember his merciful promises & comfort thy selfe

¶ Lamentus.

O syr, thy sate is so miserable the which I depede,
That my comfort and hope from me is seperated,
I wished to god I had never beene,
Wofully the time that euer I was created.

¶ Good counsell.

Sayest thou I am faithfull and false hartes?
Doest thou think that God is so merciles,
That when the sinner doth repent, and his sin confesse,
That he will not fulfill his merciful promises?

¶ Lamentus.

Alas syr, I am in such heaviness,
That his promises I cannot remember.

¶ Good counsell.

In thy wickedness continue no longer,
But trust in the Lord without any feare,
And his merciful promises shall shortly appeare.

¶ Penitentia.

I would believe it, though I should perish,
With all my hart, power and minde.

¶ Good counsell.

The liuing God hath him hether attended
Lo, where he cometh euen here by,
Therefore marke his sayings diligently.

Here

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In the eternall paines is my part and portion.

¶ Good counsell.

Why youth art thou fallen into desperation?
What man pluck vp thy hart and rise,
Although thou see nothing now, but thy condempnatiō
Yet it may please God againe to open thy eies:
Ah wretched creature, what doest thou surmise?
Thinkest ꝑ not that Gods mercy doth exceede thy sin?
Remember his mercifull promises & comfort thy selfe (in him.

¶ Iuuentus.

O syr, this state is so miserable the which I lye in,
That my comfort and hope from me is seperated,
I would to god I had neuer bene,
Wo worth the time that euer I was created.

¶ Good counsell.

I sayre vessell vnfaithfull and faint harted:
Doest thou thinke that God is so merciles,
That when the sinner doth repent, and is conuerted,
That he wyll not fulfyll his mercifull promises?

¶ Iuuentus.

Alas syr, I am in such heauines,
That his promises I cannot remember.

¶ Good counsell.

In thy wickedines continue no longer,
But trust in the Lord without any feare,
And his mercifull promises shall shortly appeare.

¶ Iuuentus.

I would beleue if I might them heare,
With all my hart, power and minde.

¶ Good counsell.

The liuing God hath him hether allinde:
Lo, where he commeth euen here by,
Therefore marke his sayinges diligently.

Here

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¶ Here entreth Gods mercifull promises.

The Lord by his prophet Ezechiel saieth thus wise
As in the.xxxiii.chapter it doth appere (plainly
Be conuerted O ye children, and turne vnto me,
And I shall remedy the cause of your departure,
And also he saith in the.xviii.chapter,
I do not delight in a synners death,
But that he should conuert & liue, thus the Lord saith.

¶ Iuuentus.

Then must I geue neither credit nor faith,
Unto saint Paules saying, which this man did aledge

¶ Gods mercifull promises.

Yes you must credite thē, according vnto knowledge
For saint Paul speketh of those which resist ỳ truth by
And so end theyr liues without repentaunce. (violēce
Thus sainct Austine doth them define,
Yt vnto the Lordes word you do your eares encline,
And obserue those things which he hath commaunded,
This synfull state, in the which you haue lyne,
Shalbe forgotten, and neuer more remembred,
And Christ him selfe in the gospel hath promised
That he which in him vnfainedly doth beleue,
Although he were dead, yet shal he liue.

¶ Here riseth Iuuentus.

These comfortable sayings doth me greatly moue
To arise from this wretched place.

¶ Gods mercifull promises.

For me his mercy sake thou shalt obtayne his grace,
And not for thine own desertes, this must thou know
For my sake alone he shal receiue solace,
For my sake alone, he wyll thee mercy shewe
Therefore to hym as it is most dewe,
Geue most harty thankes, with hart vnfayned,
Whose name for euermore be praised.

¶ Good

¶ Good counsell.

The prodigall sonne as in Luke we reede,
which in vicious liuing hys good had wast,
As soone as his liuing he had remembred,
To confesse his wretchednes he was not agast,
Wherfore his father louingly him embrast,
And was right ioyful the text sayth playne,
Because his sonne was returned agayne.

¶ Iuuentus.

O sinnfull flesh, thy pleasures are but vaine,
Nowe I finde it true, as the scripture doth say,
Brode & pleasaunt is the path, which ledeth vnto paine
But vnto eternall life, full narow is the way,
He that is not led by Gods spirit, surely goeth astray,
And all that euer he doth walbe cleane abhorde
Although he brag & bost neuer so much of Gods word
O subtyll Satan, full deceitfull is thy snare,
Who is able thy falshod to disclose?
What is the man that thou doest fauour or spare,
And doest not tempt him eternall ioyes to loose?
Not one in the world, surely I suppose,
Therfore happye is the man which daily truly waite,
Alwaies so refuse thy deceitfull and crafty baite
When I had thought to liue most christianly,
And folowed the steps of knowledge & good counsell,
Ere I was ware thou haddest deceiued me
And brought me into the path, which leadeth vnto hell
And of an earnest professor of christes Gospell,
Thou madest me an hipocrite, blynde and peruart,
And frō vertu vnto vice ꝑ hadst cleane turned my hart
Fyrst by hipocrisy thou didst me moue,
The mortificacion of the flesh cleane to forsake,
And wanton desire to embrace and loue,

Alas

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¶ Good counsell.

The prodigall sonne as in Luke we reede,
which in vicious liuing hys good had wast,
As soone as his liuing he had remembred,
To confesse his wretchednes he was not agast,
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Because his sonne was returned agayne.

¶ Iuuentus.

O sinnfull flesh, thy pleasures are vilbaine,
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Brode & pleasaunt is the path, which leadeth vnto paine
But into eternall life, full narrow is the way,
He that is not led by Gods spirit, surely goeth astray,
And all that euer he doth seeme cleane abhorde
Although he brag & boast neuer so much of Gods word.

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First by hipocrisy thou didst me moue,
The mortificacion of the flesh cleane to forsake,
And wanton desire to embrace and loue,

Alas

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Alas to thinke of it, my hart hath quaked,
Under tyte of frendship to me he spake,
And so to wicked felowship did me bringe,
Which brought me cleane to abominable liuing.
Thus I say Satan did me disceaue,
And wrapped me in sinne many a folde,
The steppes of good counsell, I did forsake and leaue,
And forgot the wordes which before to me he told:
The fruites of a true Christian, in me wared colde
I folowed mine own lusts: the flesh, I did not tame
And had the in derision, which would not do the same,
Yet it hath pleased God of his endless mercy.
To geue me respite my life to amende,
From the bottome of my hart, I repent my iniquity
I will walke in hys lawes vnto my liues ende:
From hys holy ordinance I will neuer descend,
But my whole delight shall be to liue therein,
Utterly abhorring all filthynes and synne,
All Christen people, which be here present.
May learne by me hipocrysy to know,
With the which the deuill, as a poysonned pestilent
Daily seketh all men to ouerthrow:
Credite not all thynges vnto the outward shew,
But try them by Gods word that squire & rule mete iust
Which neuer deceued them that in him put their trust.
Let not flattering frendship, nor yet wicked company
Perswade you in no wise Gods word to abuse,
But see that you stand stedfastly vnto the verity,
And according to ye rule therof, your doing frame & vse
Neyther kindred nor felowship shall you excuse
When you shall appeare before the iudgement seat
But your own secret conscience shal the geue an audite
All you that be yong, whom I do now repesent,

Set your delight both day & night on Christes testament
If pleasure you desire, be not slack, and sodainly slide,
But in gods feare euery wher, see that you abide (rest
In your tender age, seke for knowledge, & after wisdom
And in your olde age, teach your family, to do, as you
haue done,
your bodies subdue, vnto vertu, delight not in vanity (be
say not I am yong I shall liue long let your dais slyde
Do not enclyne, to spend ye time, in wanton loyes & vice
For idlenes doth encrease much wickedness and vice,
Do not delay the time, and say my end is not nere
For w̃out warning ye lordes sounding shall suddenly appere
God geue vs grace, his word to embrace & to liue therafter
that de ye name, his holy name, may be praised euer. (test

Good counsell.

Now let vs make our supplications together
For ye prosperous estate of our noble & vertuous queene
That in her godly proceedings she may still persever,
Which seeketh the glory of god above all other thing,
O Lord Indue her hart with true vnderstanding.
And geue her a prosperous lyfe, long ouer vs to raine,
To gouerne & rule her people as a worthy seruaunt.

Juuentus.

Also, let vs pray for al the nobilite of this reelme,
And namely, for those, whom her grace auctorised,
To maintaine the publike weith ouer vs and them,
That they may see his gracious actes published,
And they being truly admonished,
By the complaint of the, which are wrongfully oppressed
May sette a reformation, and see it redressed.

Good counsell.

Then shall this land enioy great quietnes & rest
And geue vnto God most herthy thankes therefore,
To whom be honor, prayse and glory for euermore.

Finis. Quod R. Weuer.

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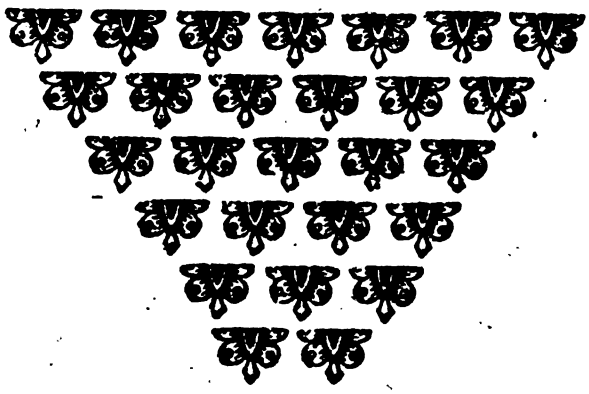

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